

THREE
SERMONS
PREACHED AT
SHERBORNE
IN DORSETSHIRE.

By WILLIAM LYFORD B. D.
Being his last SERMONS.

Upon these words; 2 Cor. 2. 15, 16. *For,
we are unto God a sweet savour, &c.*



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2. COR. 2.15,16.

For we are unto God a sweet savour, &c.

Two parts of Chap. 1. Shewing the causes of his Indulgence towards that excommunicate person, giving order for his reception into Fellowship upon his repentance testified.

2. The successe of his Ministry, v. 14. *Now thanks be to God, &c.* The praise and glory of the successe of our Ministrie is to be ascribed to God alone; he causeth us to triumph: q. d. notwithstanding al the oppositions, we meet with al yet God giveth us the conquest; where-ever we preach the Gospel, all Countries are brought into subjection to the obedience of the faith; he manifesteth the savour q. d. the doctrine of the Gospel is a sweet perfume blowne about with the Breath of the Apostles preaching into all parts of the world, and doth sweeten and season them with saving knowledge. q. d. God never placeth the faithful ministry of the Gospel in any place, but he useth to make it savorie and fruitfull unto some, in every place some were seasoned with it. *Ob.* If so, why then doe so many in every place reject the Gospel as an odious thing? *You stinke in the nostrills of some, and are counted as the filth of the world; Sol:* True, unto some men we are so, but yet, unto God, in his esteeme and account of us, we are a sweet savour of Christ; the knowledge of Jesus Christ spread

B abroad

abroad by us is pleasing to God, though not saluificall to all, q. d. we are a sweet favour of Christ, we are pleasing, gratefull, and delightfull to God, because, by us is sent abroad the sweet favour of Christ, the knowledge of his sweet mercy and grace to the corrupt world, to save filthy sinners, that lay rotting and stinking in their sinnes. v. 16. This sweet doctrine is indifferently preacht to all, but it worketh in a very different manner, for as much as being received by beleevers, it produceth in them life and salvation, but being rejected by unbelievers, it sealeth up their condemnation, it is a killing word to them. Wee preach Christ a Saviour; for to know him, it is eternall life, but to them that disobey him, a Judge. To some Christ preached is the power of God, and the wisdom of God. To others he is foolishnesse, his Gospell is unfavorie, a dead thing. To the one sort he is a favour of life (i.) a vitall favour, of spirituall life to life eternall, of spirituall death unto death eternall to the other. In the words. 3. 1. the nature of the Gospell, a sweet favour. 2. The esteem that God hath of his Ministerie, they are unto him a sweet favour for their works sake. 3. The power of the Gospell, it is unto life or unto death; the one is *effectus per se*, that which comes from it in its own nature; the other *per accidens* that which follows upon the neglect & contempt of it. 4. The difficultie of this calling, who is *regis* sufficient? he remoues from himselfe the suspicion of arrogancie; for, neither he nor they are sufficient. Foure doctrines. First, a sound Ministerie is a favorie Ministerie, it sends forth a sweet favour of Christ to perfume the world: or The Gospell Purely preached brings with it a sweet smell & favour to the soules of Gods elect. Second doctrine. The faithfull Ministers of Christ are well pleasing, as a sweet-smelling favour unto God both in them that be saved & in them that perish. God esteemes so of them, however the successe be. Third doctrine. The same Ministry and the same doctrine preacht indifferently to all, hath not the same effects in all. It is to some a doctrine of life and salvation,

salvation, it hath a spirituall savour and relish, but to others it is a deadly savour, it does them no good. Fourth doctrine. Men are to be reckned in a state of life or death, of perishing or being saved, according as they doe, or doe not receive the savour, and relish the doctrine of our ministerie of the Gospell; (for, so the persons are here distributed) I made choyce of this Text because from hence ariseth the fountaine of your everlasting weale or woe, from peoples respect or disrespect to this ordinance. I thinke you are glad to see me now. But your aymes upon me should be spirituall, for spirituall good. What the issue will be God knowes; if he hath more work for me, he will restore me to his house, and make you more diligent hearers, that so both may rejoyce together: First doctrine, A sound Ministrie sends forth a sweet savour. The Breath of the Gospell is a sweet odour or smell; and Gods faithfull Ministers are they that carry it, & blow it abroad to perfume & season the soules of sinners, that ly stinking in their sins and in a state of condemnation. Ministers are (in regard of their necessitie and utilitie, or benefit to the world) compared to light, to shine to them that sit in darknesse; to salt, to season and preserve from putrifying; and in this place to a sweet perfume, to make the men of earth to savour of Christ, of Religion, of Heaven. And that for two Reasons. First Reason. Because they open the mystery and riches of Gods grace in Christ to lost and undone mankinde: *Mary Magdalen brought a Box of ointment of Spiknard, very pretious; And she brake the Box, and poured it on Christs head, and the house was filled; Mark 14.3. Joh 12.3.* Christ himselfe is like that Box; the Ministers open it, the Treasures of wisdom and mercy, that be in Christ, and poure it on your heads; & the whole house where they preach is filled with the odour thereof; you carry the sent of it upon you all the weeke after, yea as long as you live. Thus *Cant. 1.3.* Christ is compared to rich oyntments: (*because of the savour of thy good ointments*)

ments.) Christ was filled with all Graces, anointed with the holy Ghost and Power, & the favour of these ointments is smelt, when the Gospell preached is perceived by sense, or judgement; (for, by smell or savours is meant knowledge by sense and feeling). It followes. *Thy name is as ointment poured forth*; Christ's name is by interpretation, Anointed. By his name is meant the doctrine of his grace, the law of faith, and the preaching of that grace is called the *Bearing of Christ's name before the Gentiles*, *Acts 9. 15.* That's the pouring forth of that ointment, *Therefore doe the Virgins love thee* (that is) They that be chosen of God and faithfull, who serve God with chaste and pure mindes, and are not tainted with the common pollutions of the world. These love Christ, they follow him, they are taken with the odour of his precious ointments, which they perceive sensible to revive and refresh their soules. The second reason is: Because the breath of their doctrine doth blow upon dead soules, and doth breath into them the spirit of life. In *Ezek. 37. 9.* the Propheer was willed to prophesie unto the winde, & say, *come O Winde, and blowe upon these slaine, that they may live: so, I prophesied, and the breath came into them, and they lived.* The favour of Christ's doctrine is like this breath, *Cant 4. 16.* *Awake o North winde, and blow upon my garden, that the spice thereof may flow out*: By this blowing is signified the ministration of his word and spirit bestowed on his people for their spirituall reviving and refreshing. As on the contrary; The restraint of Gods graces by wholsome doctrine, is signified by *four Angells holding the four windes of the earth, that the Winde should not blowe on the earth nor on the sea*, *Rev. 7. 1.* The favour of the knowledge of Christ is a breath of life; it is that by which corruption is purged away, which when it enters into the soule, it doth *become a favour of life unto life*; God maketh our words favorie and fruitfull to the Elect: Again, in this Metaphor of sweet favour, is an allusion to the ointment, and the sweet incense, which the Priests

Priests offered with their sacrifices. So by the Gospell we season the soules of men, and bring them as a sweet sacrifice unto God. See *Rom.* 15. 15. 16. He speaks of his ministration. *That I should be the Minister of Jesus Christ to the Gentiles, &c.* and the effect of it was, By it he had prepared a sacrifice for God, the offering up of the Gentiles. They were unto God an offering of a sweet savour, acceptable to God, being sanctified by the holy Ghost. A Sacrifice of the Gospell must not be a dead thing, it must not be an unclean or corrupt thing. But being breathed upon with this sweet savour of Christ, *We offer our selves to God a living sacrifice, holy and acceptable by Jesus Christ, Rom: 12. 1.* By preaching of faith we receive the spirit, *Gal. 3. 2.* The third Reason. It sends forth a sweet savour of Christ to them that are already planted in Christ's garden, to comfort and refresh their spirits. When our spirits be spent and weake, sweet things burnt doe refresh them. So *Cant. 4. 16.* *Blow upon my garden, that the spices thereof may flow out.* The ministration of the Gospell causeth the sweet-smelling fruits of repentance, faith, love, prayer, thanksgiving to flow out, that these fruits doe ripen, all graces are strengthened and increased. Thus under God we are a sweet savour of Christ, (that is; we cause the sweet savour to be sent abroad, because we open Christ's riches to the world, because by it, the dead soules are seasoned, and they that live are comforted and refreshed.

First Use. Are we a sweet savour of Christ? Then see what a filthy thing sin is, and what noysome offensive creatures men are, that have not beene perfumed with this heavenly knowledge. Second Use. Therefore never thinke thou hast been a good hearer, or hast profited by the Gospell, till thy whole soule be filled and seasoned with the savour of Jesus Christ; where the Gospell is purely preached & received, *ibi reperitur vis odoris Christi*, there the efficacy of Christ's savour is found: your rich perfumes of Leather or Cloath, they are lasting; the things

things perfumed will carry the sent for a long time, yea it will never quite out: so if you be perfumed with the knowledge of Christ, It will make your affections, your delights, your comforts, your praises, your dispraises, they will all favour of Christ; so will your tongue, so will your dealings, so will your outward man. They must all favour of Christ, else doe not thinke'tis all well, else tis but like the perfuming of a dead carkasse. I observe you cast your Rosemarie branches into the graves of your friends; the smell refresheth you, but not the dead, because he is dead. And it is a signe, your soules are dead under a favorie ministrie, when they still relish and favour of the earth, of rotnenness, of folly & vanity: How few among us can say, the ministrie hath been the favour of Christ to me? Consider your own thoughts & waies, your wit, and discourses, what doe they favour of? Of Christ? Of heavenly things? Nay rather of a Playbooke, of an Alehouse, of Atheisme, of Epicurisme, of Worldly delights. Come to the Statesmen and Politicians of this world, and what doe their counsells favour of. Of Christ? is the smell of Christ upon them? Nay rather of Machiavell, of Turcisme. Come to the Gallants of our time, if Christ should take them by their powdred hair, by their naked backs, by their painted and pictured faces. What doe they smell off? Of Christ? Of Grace? of Modesty? Nay rather of Pride, wantonnesse, discontent at Gods workmanship, that has made them thus, not faire enough, not white enough? Consider the waies of Christians, their delights, their labours, their oppressions, their covenant-breaking. How little relish of Christ is to be found? Men may justly think, that such have not lived under a Ministerie, that favours of Christ. Surely all is not well with such; Thou art not as yet one planted in the Garden of spices; the ointment of Christ, which is the graces of the holy Ghost, have not yet descended upon thee; Christ speaks thus to his Church; Cant 4.10. *How much better is thy love than wine, and the smell of thy garments, than*

then all spices. In Cant. 1. 2 3. *The Church admirerth Christ's*
graces, and preferreth Christ's love before wine; here
Christ doth the like of her love towards him: here Christ
shewes how much hee is taken with the graces of his
Church. Chap. 1. The Church extolleth the favour of
 Christ's oyntments; here Christ doth hers. Which did
 send forth a sweet savour, like sweet-smelling spices. A
 Christian is one anoynted with Christ's oyntment, and
 we must cary the sent thereof upon all our actions: See *Za.*
 14. 20 21. It tells you how holinesse should abound in
 times of the Gospell, *In that day there shall be upon the Bells*
of the horses, Holinesse to the Lord, and the pots in the Lord's
house shall be like the bowles before the Altar: upon the
 plate, of gold, which the High Priest did weare on his
 forehead was engraven Holines to the Lord, Now that title
 must bee upon all things belonging to a Christian, (for we
 are made Priests unto our God) as upon the Bridles of
 our Horses (that is) upon the instruments of war, of our
 labour, and of our Recreations. Holinesse must bee upon
 our garments, upon our pots, (that is), upon the Instru-
 ments of our eating and drinking. Upon the Attire of ma-
 ny, may be written not Holinesse to the Lord, but Pride,
 Lightnesse, Vanitie, prodigalitie; upon their horses & fur-
 niture, Rapine, Plunder, and violence; upon the Brims of
 their dishes, Extortion, and oppression; upon their Cups
 excesses, &c. Whereas every thing belonging to a Christian
 should savour of Christianitie. All the things and u-
 tensills and appurtenances of the Temple were counted
 and called holy in their kind, and in severall degrees Je-
 rusalem was an holy city, and every pot in Jerusalem
 shall be holy to the Lord. The house of the Lord was
 more then the city, and the pots thereof more holy. The
 Altar was more holy then the other parts of the tem-
 ple. Now the Holinesse under the Gospell should thus
 rise, the pots in Jerusalem holy to the Lord: like the pots
 in the Lord's house: and the pots in the Lord's house like
 the Bowles before the Altar. The meaning seems to be
 this;

this; that the meanest things of common and ordinary use, whether in war or peace, should now become holy & be holily used, in the whole carriage & conversation of a Christian: whatsoever Christians goe about to doe should be as an acceptable sacrifice to the Lord. *1 Pe. 2 5.*

The third use; how to Judge of a sound Ministry of Christ; does it savour of Christ? of his doctrine? spirit? Counsell? of his righteousness? Graces? of salvation? does it tend to season bad hearts? sweeten corrupt tongues and lives? To make you relish of Christ? Tis one thing to savour of poets, of learning, of moralitie, another to savour of Christ, of regeneration. Christs perfume must be opened, that our faith may stand in his wisdom, and in the power of God. It is a sad thing to sit under a dead, saplesse, unfavorie Ministrie: But a favorie Ministrie is a choice mercy, a pretious blessing, and so to be reckoned of, One that savours of Christ himselfe, and can spread that savour unto others: when ye can smell and taste Christ in his doctrine, in his words, in his life, this is a choice mercie, because it tends to the salvation of soules, and they ought to be unto us as a pretious perfume. Second doctrine. The faithfull Ministers of Christ are pretious, as a sweet smelling savour unto God; however the successe of our Labours be, (unto God) we are a sweet savour in them that are saved, and in them that perish. *Paul* doth dignifie in this speech this ordinance of God, the better to worke in people an high esteeme of it. However the world esteemes of our office and persons, yet unto God we are a sweet savour. To testifie this Esteeme of them, God is not ashamed to call us his Embassadors *2 Cor. 5. Labourers together with God. 1 Cor. 3. 9. Chosen vessels to beare his name before the Gentiles;* yea even where God is not pleased to worke with our Ministry, so far as to make it effectuell to the Conversion of men, yet even there our Ministry is acceptable unto God. He joyeth and taketh pleasure in it,
God

God testifieth his esteeme of them, because the injuries done to them, God takes as done to himselfe. As by the law of nations injuries done to an Embassadour are taken as done to the Prince that sends him, he that receiveth a Prophet in my name, receiveth me; And he that despiseth you, despiseth me, and him that sent me. And he giveth a speciall charge concerning them, *touch not mine anointed (next unto Kings) and doe my Prophets no harme.* God will revenge the injuries done to them. 2 *Chron.* 36. 16. *Rev.* 11. 5. He that hurteth my witnesses shall in like manner be killed. It is the last sin that goeth before a generall judgment. But they mocked the messengers of God, till there was no remedy. Its a forerunner of judgments upon an unthankfull people. First use is to support us against all discouragements, the greatest of which is want of successe: what? though the world hate us, it hated Christ first: *Paul* first was made the off-scouring of the world, even by his owne children, whom he had converted to the faith, 1 *Cor.* 4. 14. 15. he might expect better esteeme from such, yet he was hated by them. What? though manie perish, and be the worse for our preaching, yet our labour is acceptable, our doctrine sound. God likes us when we preach damnation to the impenitent; Its a favorie doctrine, the breathing out of threatnings is the Advancing of Christ; The breathing out of threatnings is a favorie doctrine to them that believe it, it mortifies lusts, it kills nothing but sin, it saves the soule; its unsavorie to a man settled on his lees, but savory to believers. Second use if it be a sweet savour to God, it ought also to be to us, if yee be sonnes of God; O what a mercy the Gospell is? Its a signe God hath a people there. The whole course of saving mercy is comprehended in that one mercy. When *Paul* would summe up the advantages of the Jew above the Gentile, he doth it in this one word, (*Chiefly*) Because unto them were committed the Oracles of God, *Rom.* 3. 2. whereas the Gentiles were strangers to the co-

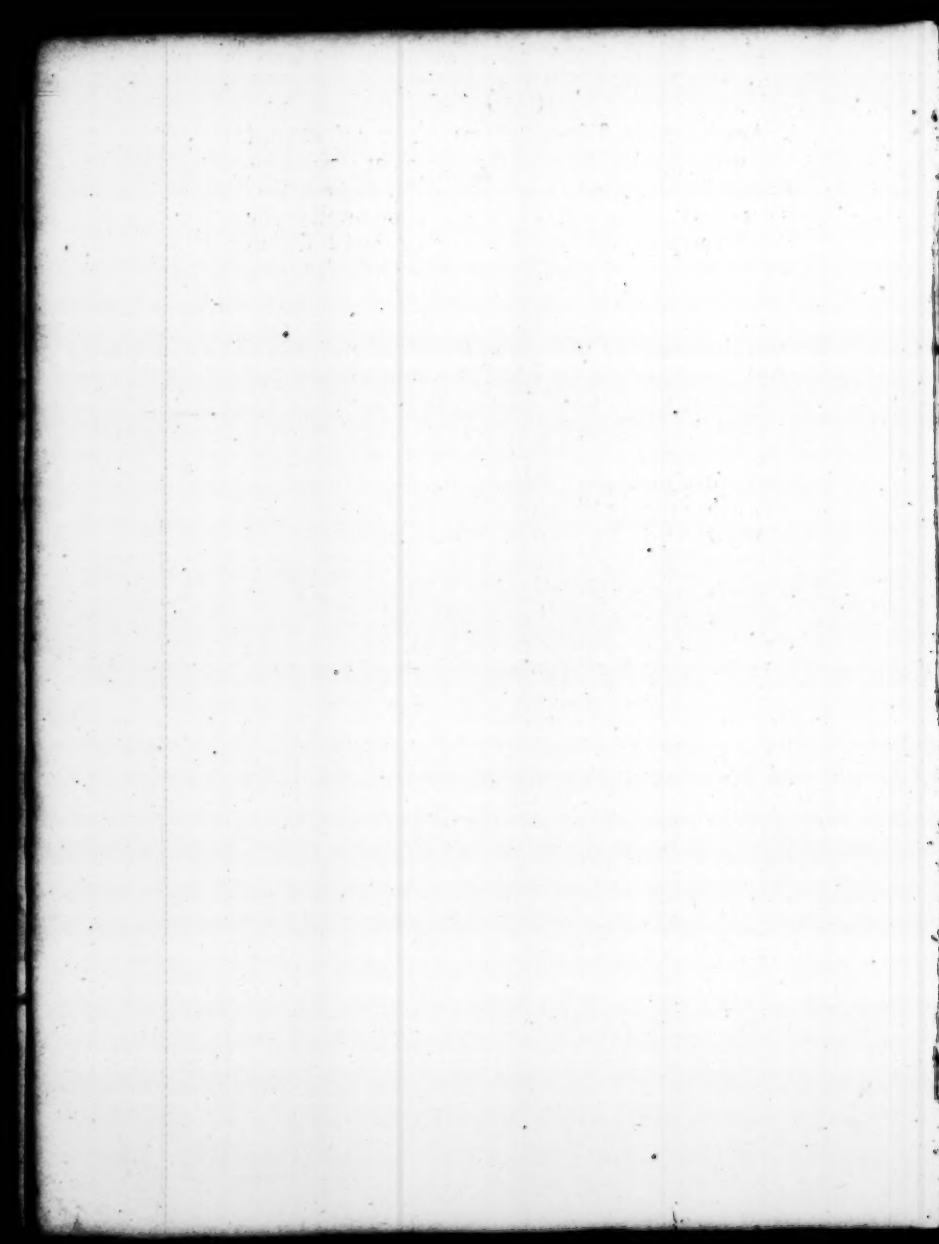
venants of promises, and therefore without hope, and without God in the world. How commeth it then about that they which are sweet to God, are a stink in the nostrills of the world. It is a signe our senses are much distempered; when those words, *how beautifull are the feet of them which preach glad tidings*, shall be turned, into, how ugly are the faces of them that bring this sweet savour? That sense also is much distempered. A deceitfull heart hath caused them to erre. Let me speake unto England: as *Paul* spake of the *Jewes*, your (Chiefly) your interest, your Crowne, your glory, lies in this, that thou enjoyest the breath of life. What advantage hath England above other Nations? Much every way: You that are Merchants and Travellers knowe it full well; we have enjoyed long peace, above fourescore yeares (that was the longest rest that *Israel's* land ever enjoyed, (*Judges* 3.30.)) Under Kings and Queenes, which clothed us with skarlet, made silver as stones, and gold as the *Sycomores*, that filled our houses with good things. The Riches of other nations were brought into us, yea their delights (as *Solomon's* Apes & Peacocks) that which other nations enjoyed single, we enjoyed them altogether. Our honour and renowne was spread, no feare to him that went out, or to him that came in, every one sate under his own vine, &c. These advantages hadst thou ô England above other people. Yet thy (Chiefly) lay in this; Thou didst enjoy the oracles of God, dispensed by a sound, holy, faithfull ministrie. By meanes whereof thy land was as the garden of spices, many thousands of thy people are gone to heaven, and many thousands yet alive have by their ministrie received and tasted so much of Christs sweet savour, for which they shall blesse God, to all eternitie. What ayleth thee ô Land, that thy Ministers are become hatred in the house of thy God, their names a scorne & derision? What evill have they brought unto thee, that thou art weary of them? Nay, may not the Lord expostulate the case with thee, and say wherein have I weari-

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ed thee, O Land, testifie against me, I have not wearied thee with costly sacrifice and incense? Why is that slender maintenance become a burden unto thee now at last? Is not my Gospell worth thy Tenths? Thou owest to thy Minister even thy selfe also, *Philem. v. 19.* and dost thou begrudge them of thy Temporalls. O England, art thou become a land of *Gadarens*, that to save thy Tithes wilt send away thy Preachers? Is thy soule worth no more then the price of these perishing things? Consider what the change will be: hast thou forgot thy blessed Sabaths, and the fruitfull solemnities of them, thy comfortable Communion with God in the Sacraments, in prayer and praise? Would it not be a sad time to see a famine, not of Bread, but of hearing the word of the Lord? To see the songs and solemnities of the Temple turned into howlings? *To see those holy and beautifull houses, where our Fathers praised God, to be burnt with fire, and all our pleasant things to be laid waste? Esa 64. 11.* (It was the Churches complaint there) what is it an honour to thee, that thy Ministers be of the basest of thy people? To starve them that feed thee; yea that spend themselves to feed thee? Will it not be griefe of heart to see the Candlestick without a light? The Table without Bread? That there be neither Light nor Food in the house of God? God be mercifull to an unthankfull people.

O our God, however it shall please thee to afflict us, doe not take thy Gospell from us. Though thou dost feed us with Bread and Water of Affliction; yet let not our Pastors bee hid in a corner, but let our eyes see our Teachers, and our hearts heare the secret voice of the Spirit, accompanying it, This is the good way walk in it. And according to thy good promise be with thy holy ones, to the end of the world. Let the blessing of Levi rest upon their heads, Deut 33. 8, 10, 11.

FINIS.





2. *Cor. 2. 16. To the one a Savour of &c.*



Savour of death unto death, (that is) a deadly savour, an occasion of their farther hardning and impenitencie. The Gospell is to them a dead unfavourie thing, they gather poison out of the word of life. To the other sort, a Savour of life, (that is) It is a quickning word, they feele some life in it: and this vitall Savour is unto life eternall. It follows,

The same Minister, and the same doctrine preacht indifferently to all, hath not the same effects in all. It worketh in a far different manner. To the one it is favorie, and fruitfull unto life. To the other it is odious, irksome and unfavorie, unfruitfull, and an occasion of their farther hardning, it yeelds death unto them. Even as the same sun doth harden the clay, and melt the wax. And as the same Star is to some a morning-Star bringing light and day, to others an evening-star bringing darknesse & night. So the Gospell is a comfort to some, a terrour to others, bringing light and life to some, to others darknesse and death.

1 *Cor. 1. 23, 24. We preach Christ crucified to the Jewes* *Proofs.*
a stumbling-blocke to the Greeke foolishnes. But unto them which are called both Jew and Greeke, Christ the power of God and wisdom of God. The Jewes seek after signes, they see Christ crucified through weaknesse, therefore they stumble at him. The Greeks seek after wisdom, & arguments of reason, they discourse of sin and salvation, and the life to come, according to their wit, and Philoso-

phicall Principles. Tis foolishnesse to tell them of Justification by a condemned person, Againe, 1. *Pet.* 2. 7. *I lay in Sion a chiefe corner-stone.* But there be different opinions of him, and accordingly different manners of receiving him; to some *he is precious*; nothing so pretious as Christ, nothing so honoured as Christ, nothing so deare: To the other, he is set aside as a vessell of no use, yea he is unto them a *Rock of offence*, they dash against him, and perish: the one believe on him, and are not confounded; to the other he is a rock of offence to their fall and ruine through their owne disobedient hearts. And thus *Simeon* said of Christ *Luk.* 2. 34. That Christ is *set for the rising and falling of many in Israel*: Some that stand in high esteeme in the Church shall fall, others that be low, shall be raised & comforted: one proofo more, *Act.* 13. 48. *Pauls hearers; some speake against the things which were spoken by Paul. But as many, as weye ordained to life believed;* God who hath ordained the end, eternall life; hath prepared the meanes, and makes the same effectuall to some, which are not to others. From this his place its cleare: that when severall persons here the same Sermon, see the same miracles, enjoy the same word of life, yet to so it proves a favour of life &c. 1. The one is *effectus per se*, the proper effect of the Gospell; the other *per accidens* through the frowardnesse of them that heare it. 2. These places shew what Christ, and the word preached are (occasionally) to some men through their voluntary resisting against God and his ordinances. And not what they are (intentionally) in Gods purpose and thoughts, when he first gave the Gospell. He intended them for good, though men pervert them to their hurt. 2. Againe, it is a deadly favour, not as if the Gospell of its owne nature breathed out death to any; for, it is *the ministry of life.* 2 *Cor.* 3. 6, 7. and the *Power of God to salvation*; but by reason that impenitent sinners will not be healed, they set themselves against it, and so it turnes to their condemnation.

Whats

Whats the Reason of this different manner of working: why life to some, and death to others, why not death to all? 2.

The Answer must be divided, (for, there is not one *A.* cause of both.) Of the event *per se*, which is unto life, there is one cause) of the event *per accidens*, which is unto death, there is another cause: The Reason of the event *per se*, is God's grace, which opens the heart, and bows the will to embrace the word of life, so amongst Paul's Hearers, *Act. 13 48. As many as were ordained to eternall life, Believed:* ordaining to eternall life went before their believing. So when the seaventie returned, and told our Saviour, what good successe their preaching had abroad, whereas the *Jews* which heard Christ himselfe, repented not, Christ breaketh out into an admiration of God's love, *I thanke thee O Father of heaven and earth, because thou hast hid these things from the wise; and what doe we learne frō hence?* It does not goe by wit or learning: for, it was hid from the prudent and wise. Nor yet by the excellency of the Preacher; for, Christ was greater than the Disciples, yet their Ministry was of greater efficacy.

Where then lies the difference? God was pleased to reveale those mysteries to Babes. *Even so, because it seemed good in thy sight. Mat. 11, 25, 26. with Luk. 10 20, 21:* To know these mysteries is the *Gift of God*, and being a gift, it is free for him to give it to one, and not to another. Remarkable to this purpose is that *Rom. 11. 7. But the Election hath obtained it.* The question is propounded, *vers. 1. Hath God cast away his people?* No; He proves it, first, in himselfe, I am a Jew, therefore all are not cast away. Secondly, God hath not cast away his people, whom he foreknew. What then, how stands the matter? Why, this is the conclusion, the election hath obtained it, the rest were blinded; the elect have a preeminence above the rest, the God of grace doth shine into their hearts the light of the knowledge of the glory of God in

in the face of Jesus Christ. But the God of the world hath blinded the minds of them that believe not, *least* the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Cor. 4.4. 6.

Reason 2.

Of the event *per accidens*, occasionally, it proves a savour of death to some.

Quest.

Now let us consider what those occasions are? or what those distempers are in the parties themselves, seeing the difference cannot be in the ordinance it selfe, which is the same to both, it must be sought elsewhere.

Answer.

I The Gospel therefore proves a savour of death. First, sometimes on the Ministers part, when they doe not deale faithfully, when by flatteries, they say to the soules that shall die, yee shall live: This the Lord complaines of *Jer. 6. 14. They dealt falsely; they healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there was no peace.* Thus it comes to passe, that the poore soule is hardened, when men preach the free grace of God and mercy, without laying before people the conditions, whereupon mercy is promised; when we promise them life, and doe not presse upon them the necessitie of holy walking in the path of life, mercy without repentance. People must be found in repentance, in faith, in puritie of conscience, else we can promise them no peace of conscience; we must put a difference betweene pretious and vile *Jer. 15. 19.* We must not preach as if all alike should be saved, as if the outward ordinances and communion therein were sufficient; unlesse yee be circumcised in the heart, as well as in the flesh, baptized with the spirit, inwardly called, really converted, &c. Ye cannot enter into the kingdome of heaven; we must deale clearely in this point, else we delude the people. Wee must tell you, that 'tis not all your moralities, nor all your civilities, nor all your formalities in prayer and comming to Church, that makes a sound Christian; yee must be humbled, & brought into covenant with Christ; whatsoever is short of regeneration, is short of salvation

on: Thus *Mat. 7. 22.* profession of Christ's name will not serve the turne. A distinguishing Ministry is the savory saving Ministry, which lets you see in what state you are, whether in nature, or in Grace; Sheepe, or Goates &c. A promiscuous preaching of Christ's mercy to all without any other distinguishing markes, doth cause a mis-application of the Gospell, & men, that are sons of death, thinke themselves Children of life. Poore souls are blinded to their destruction through Ministers fault: we must not warrant repentance to be true without faith, nor faith to be true in any, that see not their cursed state in nature, that feele not their need of faith by reason of sin and misery. Nor can we warrant faith in any Body, that is not become a new Creature; and the new-borne desire to grow by the sincere milke of the word &c. The Gospell preaching mercy to the Lumpe is a truth, But that word must be rightly divided, and mercy applyed to whom it is promised.

On the peoples part, foure waies. 1. By reason of their carelesnesse, customarinesse in religion, not Examining, Trying, and Applying to themselves in particular the markes and truths deliverd: when the faithfull Ministers shew the world how their sins are pardoned, and how they must get into the Covenant of Grace to have their deadly woe removed, people doe not marke it, nor take paines about it, but esteeme of it as a light matter, as if God were beholding to them for hearing the Gospell of Salvation. This Customarinesse you discover by carelesnesse in hearing, and after hearing; some lay them to sleepe, others play with their Children, others place themselves out of hearing &c. people plainly shew, that they come not, as people, that are to deale in matters of salvation and damnation, *If our Gospell be hid, 'tis hid to them, that are lost;* the light thereof shines cleare, but the fault is in your selves, you are content to be blindfolded and holden back from so great a treasure as is communicated in the Gospell. O Is it not a sad thing (and yet too

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true) that in many houses, not one of the familie knowes himselfe to be saved? All such saving knowledge is a mysterie to them? you think you have repented, because you have sorrowed for some particular sin; and that you have faith, because you hold some doctrines of faith, (the Divels doe the same,) But how to know your selves to be the elect of God, though it be clearly laid forth by your Ministers, yet that heavenly truth is not understood, because you are not carefull to trie your selves, and to prove your estate to be good. All is but a dead and unfavorie thing upon your spirits. Whereas the conscionable hearer doth finde spirituall life in such distinguishing truths; he is comforted and quickned, finding his name to be written in the book of God.

2 Secondly, it proves a deadly savour to you by reason of the discontent, pride, selfe-love, and contentiousnesse of your spirits, that will not endure to be reprov'd, or searched; you stumble at the word through disobedience, be angry with that which should doe you most good, quarrell at the Light. Now when people be thus settled on their Lees; when they have such stumbling-blocks of iniquitie in their hearts, now I say, that word which brings life to others, brings death to you, you see no good in it. As if you stir a dunghill, it stinks the worse, so if you rake in a fowle heart, the mud and filth that's in it doth arise, and corruption works the more; O what reasonings and sidings with sin and Satan? ô what anger and opposition against the Light? *Sin taking occasion by the Commandements, saies Paul, wrought in me all manner of concupiscence, Rom. 7. 8.* The Law did put no evill motion into his heart; but wrought, (that is) *did stir it up*; it was there before, it set corruption aworke. If the word doe not prevaile to subdue and purge out corruption; then it stirs it up and sets it a working, and so proves a savour of death to you. Whereas the same doctrines, re-prooves, and searching trialls to the saved ones do yeeld a savour of life. Good is the word of the Lord, I am vile,

I am uncleane, thy word is truth: *Hic ure, hic seca, ut in aeternum parcas.* Let thy word cut and not spare my heart, my dearest corruptions: Let it discover my ignorance, my hypocrisie, my unsoundnesse in repentance, my formalitie in duties, &c. It shall not be unto me as an enemies sword, but as a Surgions knife, that cuts to heale my wound, my festered soule. Although the word puts you to strong fightings, to sad feares, to doubtings and disputings within your selfe, yea to lowd cries through depth of sorrow, and bring you into combates with Satan; yet you will see, there is a savour of life in it; you will not let goe your hold of it, till it bring forth judgement unto victorie. As one in danger of drowning, will take hold of a naked sword, though it cut him, rather then sinke in the water; it is better to be cut then drowned: so the saved ones will keep and hold fast the word, though with some great difficulties, rather then give over their soule into the Divels hands, and themselves into perdition. Thus the word is a savour of life to them, though it cut, and smart, there is life in it, it is good, its sweet, they relish spirituall counsell in it, it proves to them a true and faithfull word. Thus by occasion of peoples frowardnesse, and discontent at the word it proves *odor mortis*.

3 Thirdly, By reason of prejudices and hard conceits of the Preacher, many a sound truth is lost and disrellished for the sake of him, that brings it, as *Ahab* said of *Micaiah*, *Here is one Prophet of the Lord: but I hate him, &c.* If the same truths were delivered by other men, O how pretious would they be? But such a man I cannot endure to heare, though they cannot be charged with negligence or unsufficiency, in their Ministry, nor with scandall and disorder in their lives. But some by-respects turnes away our hearts from them, and from their Doctrine for their sakes; As some are young, and have no judgement, some are old, and they wax childish againe: some are rich, and they are covetous, some are

poore, and therefore Contemptible, and we will not be taught by such: some tell the peoples faults in the Pulpit, and meddle with that they have nothing to do withall, and we doe not like that; for, they are malicious, and at enmitie with us: some are not of our side, &c. And though none of these things be faults, yet people stumble at them. It therefore much availes, with what affections we come to heare. The ignorant and scandalous, the superstitious and factious, are just offences, unfit to be Teachers. But doe not lay a stumbling-block in thine own way, because the person is not in every respect such a one as thou desirest. If thou wert on the Scaffold to be beheaded, thou wouldst welcome a pardon, though brought by the hand of a person, not so well thought of: so &c.

4 Fourthly, a savour of death, because people doe not heare the words, as the word of God, but of man. People doe not come to it, nor look upon it as an ordinance of divine authoritie, but an exercise of humane wit and charitie, and accordingly they doe not receive it with reverence and faith; but with the head, with applause or dispraise, according as the matter is carried. See *1. Thess. 2. 13. Yee received it not as the Word of men, but as it is in truth the Word of God*; that's the right way of receiving heavenly truths, not because we say it, but because it is Gods word; and that's the true way to profit by what we heare; for, then it worketh effectually in them that believe. An ordinary retainer to a Kings Court may tell what the Embassadors message is, but that's of no respect, unlesse the Embassador doe deliver it, as from his Master that sent him: So, &c.

I have seene it printed, and heard it spoken by way of complaint, that the ordinances now adaies have lost their converting power. And well it may be so, when as gifted men are heard with equal respect to Gods Ministers. Gifted men are like but a retainer to the Court, they cannot preach in the name of the Lord; they cannot lay obedience

obedience upon mens conscience; and why? Because the Lord hath not sent them: the Lord speaks not by them, they speake of themselves. And since they are cried up, and Gods messengers decried, the conscience of the hearer is at libertie, to obey, or not obey the word. And doubtlesse much is to be laid to their charge for the generall contempt of the Gospell preached: its made a matter of indifferencie whom we heare &c. Beware of that error. See *Mat. 7. 29. For he taught them, as one having authority.* So must we preach, and so must you heare.

For Conviction, Because some gather poyson from the sweetest flowers, & from the most wholesome truths, from the Doctrine it selfe; such is the blindness of some, and the perversnesse of other mens wits & reasonings. As for Example, the Comfortable Doctrine of Predestination yeelds a deadly savour to some; for, thus they argue; If God have appointed, who shall be saved, and that none shall be saved but the elect, then (say some) To what end should the Gospell be preached to reprobates? In vaine is all prayer, preaching, and holy Endeavours? If we be not elected, All our striving is in vaine; if we be elected, we shall be saved, though we doe not take such paines about salvation &c. This Doctrine you see yeelds a deadly savour to some, its made a cloack to carelesnesse and security.

First, consider the nature of Gods decree; it is not a simple absolute, peremptory ordaining of an end without meanes; Gods Act electing is Relative and Copulative with respect unto Christ, *Eph. 1. 4. He chose us in him, that we should be holy and without blame before him in love, with 2 Th. 2. 13. We are bound to give thanks to God for you, brethren; Because God hath from the Beginning chosen you to salvation through sanctification of the spirit, & beliefe of the truth. 2 Tim. 2. 21. If a man therefore purge himselfe from these, he shall be a vessell of honour &c.* These things are conjoynd; Gods elect are not a profane

berren,uncleane kind of people,good for nothing, but holy,pure,fruitfull, and by such good workes is our calling made sure, 2 Pet. 1. 10. And the proper result of this Doctrin is this, I will strive to be holy, to purify my conscience from all iniquitie. They which make Religion their businesse&c. have the seal of Election upon their hearts. Hence they thus reason; Is not the knowledge of my election unto life, worth all the paines, that I shall take to attaine it? and worth all the sweete sins which I am to relinquish for it: will all the world be able to recompence the losse of my soule? of my God? what stronger motive to Godlinesse, can be proposed to an unconverted soule? Secondly, especially considering that this Doctrin does not tell any man in particular, that he is a Reprobate; noe man can know it by himselfe, because thy present sins are not above Gods Grace; God is above thy naughty heart; and therefore we preach the Gospell of salvation to men, as sinners, (not as elect or reprobate) to all sinners without exception; we bid them come to Christ, and he will heale them. We challenge all the world to name one man or woman, that ever repented in vaine, and praied or sought God in vaine. It is a dangerous temptation of the Devill, in stead of obeying the Gospell, to be inquisitive in the first place, whether we be elected or not; obey, and thou art Elected. 1 Th: 1. 4, 5, 6. *Knowing, brethren beloved, your election of God: for, our Gospell came not unto you in word onely, but in power and in the holy Ghost and in much assurance, as ye know what &c.* Therefore art thou a sinner? then Reason thus, Jesus Christ came into the world to save sinners, the cheife of sinners; Preach this Gospell to every Creature that every creature may have a ground to believe and live; for, who so ever commeth unto him, he will in noe wise cast off. Reason thus, The Lord freely offereth mercy, if I will but forsake my sins. He assures me, that if I seeke & strive I shall not seek in vaine; that he awaites, that he may be mercifull unto me; that where the meanes are

are used, the end will be obtained. Blessed are they, that hunger & thirst after righteousness. Praying, Preaching, and seeking, are not in vaine; for, every one that seeketh, findeth *Luk. 11. 9. 10. Aske, and it shall be given unto you; seeke, and yee shall find &c.* It was a good saying of *Sarah Wight* to a Gentlewoman in spirituall distresse, goe, say to God, heale me, I have sinned, heale my backslidings. Oh but I am no better for saying it, when I have no heart nor spirit to pray, yet (quoth *Sarah Wight*) Say it, though you be not better, because God bids you say it, Say it, and say it againe, till he heale you: it may be he will come in, when you say it; if you can but say it with your lips, the everlasting Armes of God can reach you, when you cannot reach him; wee must looke at Gods revealed will, that we should pray and waite on him in his waies. *Peter* bid *Simon Magnus* Pray. In preaching the Gospell, light, motion, and power goes out to all, which they that resist, perish, not because they could not beleive, but because they resist and refuse to obey. What greater encouragement to holinesse and to duty, to study of piety, and Christian endeavours after Grace? This they do favour, that are saved.

The doctrine of free grace & redemption is a favour of ² *Instance.* death to some, it hardens them to securitie. Thus some infer upon it, Christ hath done all, we must not thinke to be saved by duties, or by ordinances, by humbling our selves, &c. that's legall. Therefore others say, the Gospell offers mercy to all sinners, at all times. What of that? Therefore there's time enough to come in, and be saved. This is a deadly inference too; an inference of death to thee. But the saved ones gather life of it, O here's comfort for me, I may freely come to God, accept of peace and be one with him; I will not cast away his mercie, I will not put a scorne upon his offer of reconciliation. Christ hath done all, that a Christ or a Mediatour ought to doe, both for purchasing and applying salvation to me; I must now doe what a sinners part is (namely)

ly) to accept of it, to humble himselfe, and pray & obey him; and live to him, that gave himselfe for me. Christs part is to give & bestow the graces of faith, repentance, and humiliation. But it is the sinners part to exercise them. Free-grace does not set the heart at libertie to lusts.

In the doctrine of free-grace & redemption by Christ God hath this purpose, and aime (namely) to shew a visible ground, upon which all humbled sinners might accept of peace. And likewise that there might be a visible rule of rejecting all, that wilfully contemne their owne peace.

The doctrine of free will: The Gospell teacheth that we are dead in sinnes and trespasses, unable to raise our selves to spirituall life. And that it is the spirituall grace of God, by which we are converted and raised. This yeelds to some a deadly inference, therefore in vaine is the use of meanes urged, and people leave all to God in a brutish way, saying *as it pleaseth God, it is God that must doe it for us, we have no power of our selves &c.* This is a deadly inference, it slaies many a soule. Whereas in other affaires, we reason quite contrary; I am sicke and cannot help my selfe, therefore I will goe to the Physitian; cannot read nor write, therefore I will goe to schoole to be taught. I cannot tell how to make a garment, till the ground, &c. Therefore what shall I say? I must refer all to God; nay, but therefore I will get the skill &c. The saved ones will make other conclusions from such doctrines; because we have no strength, no help on earth, therefore I will to my prayers, to the ordinances to get help from heaven. Thus it is with Gods ordinances and the pretious truths thereof as with physick, it is given for the Patients good, but many times through the distemper of his body, it doth him hurt. Thus wholesome doctrine through mens perverse reasonings doth turne to their destruction, through those false hardning inferences, is a savour of death. Beware
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least the Lord be once provoked to give up obstinate ones to their own hearts lusts; permitting them to dash against Christ and other meanes of eternall life, and so through his just judgement they be blinded to their endlesse miserie and mischief; as *Pf. 81. 11, 12. But my people would not hearken to my voice, and Israel would none of me; so I gave them up to their owne hearts lusts, and they walked in their own counselles.* So *Joh. 9. 39. For judgement I am come into the world, that they which see, might be made blinde: wretched sinners who acknowledge their owne ignorance, they shall see: But they which think they are wise, too wise to be taught, they shall be delivered up to the blindness of their own hearts.* Which made an Ancient say, They that have despised Gods inviting will, shall feelee his revenging will.

Goe home, consider, how 'tis with you, if the Mini. *Use 1.* stric have proved a savour of life to any of you, praise his mercy for it, it proceeded from the father of lights; But if a dead thing, and unsavorie upon your spirits, blame your selves, search and you shall finde, that some of the forementioned distempers have been the occasion thereof. Goe over the particulars; Through your own fault it is, that the word of life yeelds no lively savour to your soules, &c.

For conviction and humiliation; Look to it, the *2^d Signe.* word worketh one way or other, if not to life, it will be unto death; it is sharper then a two-edged sword, which cuts on both sides, for the hardning or converting of the sinner: if a man believe and obey it, it is life to him, it brings about his good and safetie; if not, it falleth a working also to augment his naturall blindness & hardnesse, and to binde him guiltie unto judgement; it alwaies helpeth, or hurteeth the hearer. Therefore you shall do well to observe what sort of working it hath upon you, that so you may be framed to the better by it. Observe under which effect of it you lie; is it a savour of life or of death to you?

For your Humiliation, and to break the heart to repentance, I will give soure Convictions, whereby it may appeare to your owne conscience, that it is a dead, unfavourie, unfruitfull thing unto you, that you never yet did relish any thing of life in it.

1 The first is, Because you take so little delight in it, and so little paines about it: for, 'tis the proprietie of every blessed man to delight in the law of God, to meditate in it, to walk in it both day and night, *Pf. 1. 1. 2.* My delight and my counsellours, *Pf. 119. 24.* How doth his soule break out in holy longings and love to the law of God? And also to take paines for this bread of life; the Queene of the South came from the uttermost parts of the earth to heare the wisdom of Solomon, *Mat. 12. 42.* *Wheresoever the carcasse is, thither will the Eagles be gathered together.* As Eagles by a naturall instinct flie to their food: so where Christ is preached, believers by the motion of the spirit, will resort to him. Can yee tast honie, and no sweetnesse in it? Can yee want bread, & take no paines for it? *Take us and all we have for Bread,* said they to *Joseph:* you labour for meat, that perisheth, because there's life in it: so would you after the meat, that endureth to eternall life, if yee did relish it. *Joh. 6. 27.* *Labour not for meat which perisheth, but for that meat which endureth unto everlasting life,* (that is) labour more for eternall life: O what a deale of contriving, & sweating of unweari'd diligence to raise an estate? to raise posteritie, to enlarge possessions? to live? And yet how it shall goe with you, and how you shall live eternally, did never put you to the trouble of one houres serious consideration or paines: God is our chiefe good, and all our happinesse consists in his love, & therefore it should be valued and sought above all things; The very businesse we have in this world is to glorifie God, and to provide for a better life. And yet how little doe you set by the meanes of life? You will not be at the paines to acquaint your selves or familie with the doctrine of sal-

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vation). I cannot perswade you to read the Bible , and other good books, or to learne the grounds of Religion in some Catechisme, or to sanctifie the Lords day in holy exercises of prayer , selfe-examination , Hearing the word.

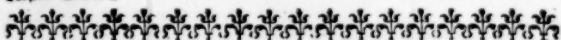
(Nay, with much coldnesse do you come to the congregation). These things are burdensome, irksome, unfavourie to you, you finde no life in this holy course; and why? Because you are dead soules. Let me speake unto you Husbandmen, Tradesmen, and Labourers , consider your waies, and your daies spent in toyle and labour, up to worke early, there's much to be done, in the mornings no time, in the evenings the head is heavie , unfit for spirituall matters. The Sabbath is your day, God in mercy provided it for your rest, for your soules refreshing also; yet that day is too much from your worldly businesse: In the morning, goe see such a piece of ground , or such a parcell of sheep, or such a customer, & then to Church if time be left: poore soules , what doe you thinke? Is this to delight in the word? O how little doe you set by heaven? If you did but take halfe so much paines and delight for heaven, as for the world, I should think, you did finde some spirituall life in the word.

I speake to you, Careles daughters, perhaps once in the day you give us the hearing: and stay at home the other part; you trifle away the Sabbath-mornings about Children: you spend idly as much time , as your necessary affaires of house require, therefore yee cannot come to Church ; perhaps in the afternoone , yee have some Cloaths to mend, or starch: This providing for, and trimming of the body is your Sabbath-daies worke , as if you were borne to be drudges and poore, and so to the grave. O what a fearefull spirit of slumber is upon our people? (Not more ignorant , earthly-minded in any parish) there is no signe that you relish the Ministrie of the word, as a word of life, you taste no such thing in it , all your carriage favours of death ; if you had tasted life in

it, you would have love to it , and thinke nothing too much , that you could possibly doe. You would have zeale to rouse you, and faith, like the spring in a watch to set all the wheelles of your soules agoing. The zeale of thy house hath even eaten me up.

Conclusion.

I conclude with that of *Heb. 12. 16. Locke diligently, lest there be any Fornicator, or prophane person, as Esau: who for one morcell of meat sold his Birth-right: He relished good in the morcell of meat , none in his Birth-right. Esau must have food; what ? with the losse of his Birth-right?* The Constant call of the Scripture is, Strive to enter in at the straight gate. Work out your salvation with feare and trembling. Walk precisely not as fooles, but as wise. Conforme your selves not to this present world. The judgement of the carnall world is otherwise; These rules are too strict, and precise, if we live by them, we were as good goe out of the world. O are yee wiser then all the world ? Shall I make my selfe a laughing-stock to the world ? Nay, but will you be wiser then God ?



2 Cor. 2, 16.

THe third Conviction followes, whereby it may appeare to your consciences, that hitherto the Gospell hath been but a dead and unsavorie thing upon your spirits , and that is by the little account of any spirituall good received by all that you heare ; it hath left dead hearts, dead, unrenued affections , under an outside profession ; you have not felt the experience of the things taught and heard, you doe not understand it feelingly ; it affects not, it alters not the judgement, nor affections.

There is a twofold knowledge of matters in Religion ; the one is by rule, the other is by prooffe, triall, or experience ; the one is gotten out of the letter of the Scripture only, & so men have it but by rule ; the other is learnt out of the scripture too : but it is felt to be the sword

sword of the spirit for the bettering of us. As in all trades and sciences, there is a knowledge, which one getteth by rule and instruction only, yet for want of experience, when, where, & how to buy, sell, plant, &c. he may decay and grow behind hand: So the Christian hath not only the rule, but the prooffe of his knowledge, how it hath been effectually to assure him of his own salvation, to change his heart, to comfort, to overcome temptations, how good God is in his waies, &c. He is the true Christian indeed (to the one it's a dead, to the other a lively favour) As for example, He that only reads in a booke, that he is miserable by nature, and what his soule stands in need of, but never felt himselfe miserable, nor felt his severall wants, is dead, while he liveth. He that reads in a book, or heares in a Sermon, what repentance is, what the cleansing of the heart is, what striving of the spirit against the flesh is, &c. But never felt his owne heart purged, his owne conscience stricken with feares, &c. This man hath a rule, but not the favour of life in the Gospell. To read or heare of comforts is one thing, to feele them in the conscience is another. 'Tis one thing to be of such a judgement in matters of religion, to hold such and such principles, to be right in his tenets, and to hold that men must be religious. 'Tis another thing to be so, to feel our unkindnesse to Christ, our deadnesse of heart to him, our pantings and longings after Christ. A man by the light of Scripture may confesse, that God is the best portion, that he, that enjoyes God, hath all, that all earthly things are perishing contentments; yet will not for Gods sake, for conscience sake, forsake any thing. This mans judgement saies, that God is our chiefe God, but his heart and affections never said so. But he that can take up a Crosse to follow Christ, deny himselfe, cut off a right hand for righteousness sake, he saies indeed, and in heart, God is my portion, God is my chiefe good. *The favour of Christ's knowledge* doth import a sensitive experimental feeling knowledge: such as we have of fire,

that it is hot, of honie, that it is sweet, &c. Taste sweetnesse in obedience.

- 4 *Conviction.* Look what it is, that does most affect thee in a Sermon. What matter? what manner of preaching? There is much to be discerned by mens praises or dispraises, liking, or disliking in this kinde. Imagine a carnall and spirituall hearer conferring about a Sermon: was it a good Sermon? Yes. What was the doctrine? What was the reason, what have you learnt by it? My memory is short. A good sermon, and you get no good by it? What did most affect you, O'twas a deep sermon. He did handle the Antinomians notably, or he did worthily; confute the errorrs of the times. What else did you like? *His manner of deliverie*, it was delivered in good language, & a good stile, and I like it well to have good matter cloathed in a good dresse. Yea but what was there of Christ in it? that might cleanse the heart, bring one into pardon of sin, crucifie your lusts, build you up in holinesse, make you sound in repentance? Yes, it was a morall good sermon. O but said the spirituall man, may not you heare such preaching all daies of your life, and yet be never the wiser for your salvation? If you favour that which is but the naturall frothy part, that which is least worthy of notice in that work, are yee not carnall? if you commend and love that which you least understand, and be pleased best with that which doth tickle the eare, and not rectifie the conscience, are yee not carnall? your carnall judgement in this point bewraies, that the Ministrie is not a Ministrie of life and power to thee, but of forme and moralitie, of good order; that it has not carried you beyond placing your religion in Baptisme, in Church-Constittutions, in outward garbs, and the smaller matters or bark of religion; your soules all the while being unacquainted with the essentials of Religion in power, & puritie, in joy, in righteousnesse, in peace, in assurance of salvation. Whereas *for the matter*, that sermon is best, wherein *we manifest the truth, and commend our selves to*
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the consciences of men in the sight of God, 2 Cor. 4. 2. And for the manner, that is best which is set forth not in the enticing words of mans wisdom, but in demonstration of the spirit and power, 1 Cor. 2. 3. It is a curse to have the Gospell in a strange tongue, and so in a stile & frame of words not easily understood by the people. 1 Cor. 14. 9. Except yee utter words easie to be understood, how shall it be knowne, what is spoken? For, yee shall speake into the ayre. The Apostles doth reprove their carnall judgement in this point, because they so much admired the gift of tongues ver. 20, 21. Its a childish thing to be delighted with words, ver. 21. It is a judgement, to have the Gospell in a way not understood; it is a signe God is not pleased to make the same a meanes of conversion. And therefore, forasmuch as God doth make use of languages and tongues for a punishment; it is not fit matter of boasting or glorying.

2 Carnall judgement; Come we to their dispraises; How doe you like the sermon? I doe not like it, 'twas nothing but ordinary matter, yea scarce fit for a Sermon; he reproves such petty faults, as sleeping and playing with children, and dressing our selves, &c. There's nothing of study of learning in it. He may preach after that rate all day long, &c. 'Tis dead and unfavorie matter. Well, view it againe, such matter as delivered, upon what occasion? Why his doctrine from the Text was, that many heare the word to their hardning; and what think you, is it not true? Yes, goe on, what kinde of hearers were they that did so? Why they were the sloathfull, carelesse, customary hearers, that doe not examine and apply the Truths taught, or else heare it as an exercise of wit, or else be offended at the reproofes, &c. And what think you of it? Is not all this true? Did he not prove it? Yes; there is spirituall matter in it, much morall evill and danger discovered, not so much in the action, as in the heart; *Res parva, magnum indicium*; others see spirit and life in that matter, an evill heart of unbelieve to lie at the bottome, if

if you doe compare the doctrine with the reproofes, and your soules with both, you will be found to be in a wrong course, you will be guided into a saving way, to walke in all well pleasing before God. In their counsell, you will finde mercy and peace, their paths are *paths of peace* to deliver you from death

Note.

You cannot slight, nor deride religion, and yet at the same time live under the saving operation of the word.

The fourth doctrine followes, *to the same to the other-*

But to which of these is it a savour of life, & to which of death. In them that are *saved* we are a *sweet savour of God unto life*; in them, that *perish*, a *savour of death*.

4 Doctrine.

Men are to be reckned in a state of being saved, or of perishing, according as they doe, or doe not receive the Ministry of the Gospell, according as it is *savorie* and fruitfull, and good unto them, or a dead and unsavorie thing upon their spirits (so are the persons here distributed) God is glorified, and our Ministry accepted, both when people *perish*, and when they are converted.

Unto the saved ones, we are a savour of life, to the other a savour of death, and an occasion of their hardening, *Job, 8. 46. 47. If I say the truth, why doe you not believe me? He that is of God, heareth Gods words; yee therefore heare them not, because yee are not of God.* Here our Saviour distinguisheth them that be of God, from them that be not, by their different respect and relish of Gods word; they that are of God, and led by his spirit will hearken & endeavour to doe his will, the rest who are not of God, but of Satan, hate and resist the truth. So doth Christ mark out his own sheep, *Job. 10. 27. My sheep heare my voice and follow me, and I know them, and give unto them eternall life.* So *Mat. 7. 24. 26.* He compares his hearers to wise and foolish builders of their owne salvation; the one who heareth and doth them is blessed, is safe from danger. Blessed are they, that heare the word and keep it. When people relish life in it, they are in the rank of blessed and saved ones; when

when they remaine dead under it, hardened in their sins, it is a sad fore-runner of their everlasting destruction. How can this be so sure an evidence of life and death seeing Hypocrites goe far, yea doe all in this kinde that a sound Christian may doe?

They may doe much, as *Herod* did to *John Baptist*, and *Ezekiel's* hearers, cap. 33. 31. But herein they fall short, they doe not yeeld the word a sincere univerrall respect & obedience; they heare, but doe it not; they heare, & are offended at the word. It is the honest heart, that heares & brings forth fruit with patience; an hypocrite, may do much, but he cannot do this; he may make many prayers, heare many sermons, use fasting, cleave to the best side, approve of a sound ministrie, forsake scandalous sins, and be reformed in some measure by the word, &c. Yet this he cannot doe, he cannot with an honest heart bring forth fruit with patience; he doth not in all things give the word a divine power over his heart; he cannot yeeld universall obedience thereto out of love to God; Therefore slight not this doctrine, the power of it expressed in your consciences will witness your soundnesse, & true fellowship with *Jesus Christ* against all temptations.

(*Ps.* 119. 161.) *My heart stands in awe of Gods word;* you dare not resist any truth, that yee heare, but you will yeeld unto it, make conscience of it, desire and endeavour to obey it, and put it in practise. This I say will witness with you and for you, *1. Th.* 1. 5. For the Gospell came not unto you in word only, but also in power.

Of Exhortation; Therefore come to the Ministrie; as to an ordinance wherein life and death are sealed. Take these Motives. You must live for ever in heaven, or in hell; and the question must be resolved upon our obeying, or not obeying the Gospell. Therefore bethinke thy selfe, what thou wert best to doe? Is not heaven worth all the sins, which the word would crucifie in thee? And will thy unsubstid luffs, and the pleasure thereof make a-

mends for all the torments, which the disobedient are fure to endure in hell? Is thy conscience convinced of this truth? If it be, how darest thou now goe on in thy common carelesse course against the light of the word in thy own conscience? How darest thou live as loosely? heare as carelessly? Spend the Sabbath as profanely? Slubber over the worship and service of God as slightly, as formerly thou hast done? To have this question resolved on thy side, me thinkes thy heart should breake through all oppositions, scornes and temptations, and forthwith set thy selfe wholly about the worke, and to cast off every weight, and with full resolution of heart to lay thy soule at the feet of Christ, and his Ministrie, and say, Lord, here I am, what wilt thou have me to doe? Doe with my heart, and mould it to thine owne minde will.

2. *Motive*

Consider the terrour of the Lord against all wilfull people, that despise the savour of life: depart from mee yee workers of iniquitie into the place of torments; you know, the Sodomites are in an ill case in hell; yet it shall be more tolerable for *Sodom* than for thee; they sinned against the light of nature, thou against the light of the Gospell; they against the Law, thou against the Remedie, against the mercy of a Redeemer, *Heb. 10. 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath troden under foot the blood of the covenant &c.* Woe to poore sinners for their madnesse against their own soules. Consider your case; art thou able to beare the wrath of God for ever? When he shall come in flames of fire, taking vengeance on them that know him not, and obey not the Gospell of his Son. 2. *Thes. 2. 10.* Thou canst not endure the voice of the Cock, of a poore Minister, that awakens thy conscience; How then wilt thou endure the voice of the Trumpet, *Arise yee dead, and come to judgement?* Death is terrible, & sickness is painfull; thou canst not endure thy finger in the fire one houre, how then wilt thou endure everlasting fire,

fire: The tooth-ake, the stone, the Gout make thee roar, and cry out, O Lord help me: the torments of hell made *Dives* cry out, Send *Lazarus* to dip the tip of his finger in water to coole my tongue: you that will cry out then pity, pity a poore tormented soul, should doe well to pity your selves now, when we cry out unto you to pity your own soules; if thou wilt be entreated to pity thy selfe, thou wilt need no mans pity then; but here's your misery, & our infelicitie, you will not believe your own miserie, you will not believe our report, if you did believe it, you would soone cast away every sin that hangeth on so fast, you would no longer stand off, but deliver up your soules into Christs doctrine to be transformed, renewed, and moulded by it; you would presently enter into a strict covenant with God to be his people, you would never content your selves with a cold, formall, livelesse profession, but labour for the life of grace, and that too, while the day of grace doth last, *Heb. 3. 14.*

It will torment you one day, to remember, what yee ³ *Motive.* have lost, what blessed opportunities, which cannot be recalled; to remember how eagerly the world was pursued, when your salvation lay at stake, & if you had spent but one of those yeares to get the knowledge of Christ unto unfeined conversion, you had been for ever happy, whereas now your misery is past recoverie, and all through your owne fault and doings. It will cut you to remember, how often did the Minister call upon me; how faine would he have had me to be saved, to be converted, and escape these torments, but I would not: I counted him mine enimie, I made a jest of his compassionate beseechings; when he told me 'twas not well with me, and shewed me my own heart; I thought him too busie with other mens estates; though he were more willing to save me, then I my selfe to be saved: How fresh will these things come into thy minde & gnaw thy heart, like a worme; thou wilt be a terrour to thy selfe. What will yee doe now upon these Motives? resolve for life, before God take you away in his wrath.